3: Read E-5 (1935-1939)1960
FR5 Ngoni FR5

872 go herding. School was sometimes regarded as an easy option where you sat still all day and repeated things after the
[875] teacher. This was far from being the case in a village like Enkodlweni where the headmaster was well trained and kept the boys on their toes. In such schools the boys themselves were enthusiastic about learning, and regarded going to school as a dignified and worth-while occupation, and not a childish amusement.

Girls' life in the village

858 When the girls had their second teeth and were acknowledged to have reached the new stage in their development, there was no abrupt transition for them, as for their brothers, from the household circle to the dormitory, or from the women's world to the men's world. They continued as part of the women's world; they changed their occupations and their daily routine on the whole very little; and they went on sleeping in the hut of a widowed aunt or grandmother. All that was said however in the earlier part of the chapter about accountability for their behaviour was as true as for the boys.

561 The Ngoni girls of leading families formed a distinct group,
[565] called in the age-set terms 'children' until they were about eleven and then 'immature girls' until they reached puberty. There was in Ngoni thought and practice a clear division between immature and mature girls, and we shall see what this involved in girls' life in Chapters VI and VII. The age-set terms used to distinguish between children and immature girls did not imply any real differences in ways of living, manners and occupations. The girls between about seven and fourteen were looked on as belonging to a 'girls' circle', and this girls' circle had certain distinctive features.

561 In the first place the tendency of the girls to draw apart
562 from the boys of their own age, already evident before the
535 coming of the second teeth, was now more or less complete
628 with the boys' withdrawal into dormitory life and their preoccupation with herding. Later, about the age of twelve

3: Read E-5 (1935-1939)1960
FR5 Ngoni FR5

159 797 church funds in cash or in kind, and helped to build the church and school.

159 875 The younger headmaster of the school had never been threatened with death. He came in on the tide of recognition and respect accorded to the character and behaviour of the evangelist. His grandfather, like the evangelist's father, had been a well-known warrior with his own praise song celebrating his exploits. When the chief saw the exemplary [622] behaviour of the headmaster and his Ngoni wife, listened to some of the lessons in school, watched the boys 'drill' in the [871] playground, he ordered all Ngoni boys and girls in the village to attend school, and arranged a roster for cattle-herding, so that the boys would learn herding as well as their school lessons. He sent for the headmaster to report to him periodically on how the children were behaving, and which ones were showing particular aptitudes. The young headmaster showed characteristic Ngoni ability to organize his school, control his staff, demand and get good behaviour from the children. He was, like the evangelist, a huntsman of repute, and he was too a good dancer, and had a judgement in public affairs that was acknowledged to be beyond his years.

177 797 871 186 The aversion shown in the other Ngoni village described in Chapter I to schools and to missions generally arose partly from the fact that there were no Ngoni teachers or ministers serving that area. The teachers in near-by schools were from a tribe whom the Ngoni despised and whose personal habits they deplored. The missions in the area had made no attempt to integrate schoolteaching and preaching in the churches with Ngoni life and thought. Some Ngoni fathers sent their boys to the Scottish Mission boarding-school in Blantyre, and were willing to pay the fees because they knew and believed in those in charge of that school.

871 463 554 Ngoni fathers, and this was true of both areas, expected their boys who had been to school and had entered European employment away from their homes, to find work which assured them a superior and not an inferior or unskilled

10: Barnes E-5 (1946-1949) 1959
FR5 Ngoni FR5
Mpezeni

797 795 Central Africa. The U.M.C.A. subsequently concentrated its activities in another part of the District, so that the two main denominations are now the Dutch Reformed Church and the Catholic Church. There was for a time a branch of the Livingstonia Mission (Free Church of Scotland) in the area, while more recently a Seventh Day Adventist Mission has begun work. Since 1924 there have been some adherents to the Watch Tower[1] amongst the Ngoni, but this movement did not become important until some years later.

797 872 [875] Primary education is carried on in mission schools subsidized by the Administration, but there is also a Native Authority school over which the chiefs exercise some influence and which is to some extent supported by Native Treasury funds. The teachers in the elementary schools live in the villages, but they do not exercise very much influence outside their classrooms. This does not appear to have been the case in the past, when there was greater hostility between the different missions and when the missions tended to disregard the tribal authorities. The teachers then seem to have set themselves up as headmen on their own, and schools were built without the permission of the local headmen. In many cases where the issue between the missions was undecided, there were two schools in the same village. In the middle 'thirties many of these so-called schools were closed on the initiative of the Administration and the teachers who remain are now more interested in education than in politics.

872 [535] [533] A village school serves more than one village, so that the children of a neighbourhood containing, say, half a dozen villages get to know each other and visit in each other's villages. Certain dances and songs, known as *konsert*, are performed by parties of schoolchildren going from one village to another, and this leads to similar inter-village dancing in the evenings organized by groups of boys. At the end of term a number of schools of the same denomination combine to perform a rather more elaborate programme of songs and dances, and these displays are attended by many adults.

797 794 797 The deacons and evangelists are of greater importance in the political life of the tribe than are the school teachers. Deacons take a certain initiative in settling disputes in the village, and they report to their missions deaths and serious sins that affect their people. They arrange for religious instruction for catechumens and may on occasion organize opposition to some practice that has been declared wrong by the mission. Evangelists are responsible for a number of villages and

[1] The Watch Tower Bible and Tract Society.